

Lutheran Spokesman

CHURCH OF THE
LUTHERAN CONFESSION

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*Hymn No 552
Abide with Me!
Fast Falls the Eventide..*



PASTORS TODAY

"I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching."

(2 Timothy 4:1-2—NKJV)

Paul's last three recorded letters, written near the end of his life, were addressed to Timothy and Titus. Paul encourages these two pastors to remember that they are servants of the Lord Jesus and to be faithful in the exercise of the ministry. These practical letters give us a picture of the work of the ministry.

Today people do not know what to expect of their ministers. If a search committee would draw up a list of qualifications for their pastor, some of the looked for qualities would be: a good administrator; good with the young people; outgoing and easy to get along with; a promoter who will make things happen; fund raiser; interesting speaker; young but not too young. Oftentimes these expectations are impossible to fulfill. A

pastor or teacher can easily become overwhelmed by these expectations.

Preach the Word

Paul defines the work of the ministry for young Timothy in terms of the Word of the living God. The work of the ministry is to preach the Word. There are many parts and functions to the work of a pastor or teacher. However, the main function of the ministry is to bring to people the Word of God. Each ministry should be evaluated in terms of the proclamation and teaching of God's Word. Unfortunately, this seems to be the least important function of the ministry in the minds of many people today.

A pastor is to walk in the Word. The Bible is the book that is to be

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read, studied, digested. In our busy world, we are amazed that Pastor Benjamin of India has read his Bible through twenty-six times. All sermons, classes, counseling are to flow out of the Scriptures. A faithful ministry begins with the premise: "All Scripture is given by inspiration of God" (2 Timothy 3:16). The work of the ministry is to preach the Word.

This Word is to be preached even when it is not the "in" thing. It is easy to preach that Word when everyone agrees with what you are saying. But there will come the time when people will not endure sound teaching. They will want a pastor to preach what they want to hear. Paul says that they will look for preachers who will tickle their ears. There comes that time when a pastor has to stand up and be counted.

Jesus' Example

Preaching the Word involves convincing, rebuking, and exhorting. A pastor cannot simply avoid confrontation in order to keep peace within his congregation. The care of souls and the application of God's Word involves reproof and correction. It is not enough to say: "It's his responsibility," or: "I've told him once." The preaching of Jesus' Word will result in confrontation as it did in His ministry.

However, it is important that we note how this rebuking and exhortation is to be done. Paul makes it the responsibility of the Gospel ministry to do this with "all long-suffering

and teaching." A minister needs to pray for patience and longsuffering understanding as he deals with the flock. He has as a pattern the ministry of the Good Shepherd, Jesus. Secondly, the Word of God is to be used in teaching or instructing those who need convincing or rebuking. The purpose of the ministry is not simply to force someone to do what he should. The purpose of the ministry is to teach so that a person comes to a knowledge and conviction based on the Word of God.

In many church bodies today, ministers are considering leaving the ministry. Part of the reason is financial, part of the reason is the expectations of people, but perhaps the biggest thing is that the work of the ministry is not really understood or defined. Pastors and congregations need to go back to the definition Jesus gave His disciples after His resurrection: "Feed My lambs; feed My sheep." Paul tells us simply: "Preach His Word."

We should not feel things are worse today for pastors and congregations. After all, Paul was writing this letter from prison as he awaited death. There is a joy in the ministry. Paul encourages us as he did young Timothy: "But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry" (2 Timothy 4:5—NKJV).

May Jesus give us the strength to fulfill our ministries to the glory of His name.

—*J. Schierenbeck*

500th Anniversary of Martin Luther's Birth



The Young Luther

Each of us has a predominant image of Martin Luther. The Magdeburg youth singing for his supper. The lightning storm and vow to St. Anne. The emaciated monk incapable of finding peace. The nailing of the 95 Theses on the door of the castle church in Wittenberg. The piercing black eyes, creative mind, tireless energy, prolific writing. The inkwell "hurled at the devil." The Luther whisked away by friends and hunted by enemies. His table talks, kind humor, "Katie the Rib," the letter to son Hans. The immovable Luther before Eck, Erasmus, kings, councils, papacy, and the world. "Here I stand!" he said. The Luther whose hand at the time of his death was closed as if grasping a quill pen.

All of these and more are our memories of him. Indeed, it is difficult to fully assess the significance of a man whose name we proudly bear. And yet, as I began to prepare this article, one question kept haunting me: How would Luther have wished to be remem-

bered on the 500th anniversary of his birth? If we have truly come to know the man, then the way to honor his memory is to remember his work and give glory to the God who worked mightily through the man. Perhaps few have ever been so gifted; and in terms of intellectual prowess, Luther was second to none. Still, evident throughout his life and many accomplishments is the humble acknowledgment: "I thank Christ Jesus, my Lord, that He considered *me* faithful, appointing *me* to His service, even though I once was . . ."

The age did not produce a Luther. God did. Mere happenstance did not bring about a restoration of the Gospel. Grace did, the grace which was so staunchly defended by the Reformer's life because it was before all else treasured in the Reformer's heart. No minister of Jesus Christ can receive any greater compliment than the observation that his preaching bears witness to his believing. And one such assessment of Luther came from a non-Lutheran contemporary, Julius Hare: "You

can hardly read a single letter, however slight and short . . . without being impressed with the conviction that religion with Luther is not a thing of words and phrases, not a thing of habit or custom, of convention or tradition, not a thing of times and seasons, but an intense, vivid reality, which governs the pulses of his heart and the motions of his will." Somehow I can envision Luther saying with his wry humor: "To remember me any other way is . . . well, non-Lutheran."

A Student

Martin Luther was born on November 10, 1483, to Hans and Margarete Luther, in Eisleben, Germany. His lineage was low but honorable—the family's income sufficient enough for Hans to urge Martin toward a university degree in law. Hans and Margarete were loving parents though strict disciplinarians—sometimes to the point of excess. In later years Martin recalled in particular two painful strappings. In his fine biographical work Ewald Plass observes: "It appears, then, that Luther's parents found it as difficult to divide Law and Gospel pedagogically as their son did theologically, for many years."

Luther was born into a world feeling the firstfruits of the Renaissance. In retrospect we can see God's preparatory and equipping process here too. A revival in learning gave birth to a fascination for classical antiquity and Grecian culture. Even though Luther grew to

detest the misuse of reason, never did he despise the educational skills re-introduced by the Renaissance. His schooling in the ancient languages proved a valuable tool—not only in exposing the false dogma of the Roman Church, but also in translating the Bible accurately into the common language of the people. Moses was reared in Pharaoh's own household. Paul learned law at the feet of Gamaliel. We cannot always trace the movement of God's hand, but His open heart leaves no doubt as to His ultimate design.

Rome, too, was changing after a millennium of dereliction: flourishing artists, urban renewal, the Sistine Chapel. But the Roman Church was not. Its pontiffs were too often characterized by political intrigue, immorality, greed, and nepotism. Luther's agonizing search for peace as he pondered the question of eternity led him to seek the best answers the Roman Church had to offer. She miserably failed him.

A Monk

Nowhere is this more evident than in Luther's decision to join one of the most rigorously ascetic monasteries of his day, the Augustinian Order. We are well acquainted with the events precipitating that decision—the sultry day in July of 1505 when the skies over Stotternheim blackened, and a bolt of lightning brought Luther to his knees. "St. Anne, help me! I will become a monk." But the significance of the decision is only seen by an understanding of the

young Luther's perception of God, and the way in which the wisdom of Luther's age sought to appease Him.

The doctrines of Rome comprised a religion of sheer terror. The flames of hell were often its "gospel"—meant to drive men to the sacraments of the church. If sufficiently horrified, they were promised a purgatory, where those not wicked enough for damnation nor yet good enough for salvation were allowed to make further atonements. God became the Divine Lever: now the Father, now the Thunderer—who might be softened by the intercession of His Son. Jesus too was repeatedly portrayed as the angry Judge ready to pound His gavel, unless stopped by His mother. Or, if Mary was too remote, then by her mother, St. Anne.

Therefore, understanding God as Thunderer, Luther had but one way of interpreting the lightning. It was a sign of God's wrath, warning: "Next time I won't miss!" The only sure refuge from divine vengeance was proposed to be the Roman Church—making use of every defense in her arsenal of sacraments, pilgrimages, indulgences, relics, the intercession of the saints, and above all else, the sanctity of the monastery. Indeed, the Middle Age man was taught that final judgment upon the world had not yet fallen for the sake of the Cistercian Monks. What better way, then, to shield oneself from the judgments of heaven—while forcing its favor—than to wear the monk's cowl? In this way the individual who was later to decry the monastic life

was first indoctrinated by its utter futility.

A Priest

Many years later the older Luther was to observe that during the first year in the monastery the devil is very quiet. And judging from Luther's decision to become a professed monk after his probationary period, at least some of his fears must have subsided. But then came another bolt of lightning—this time of the spirit, resulting from his elevation to the priesthood and his first occasion to officiate at the mass. It must be remembered that Roman dogma in its entirety rested upon its interpretation of the mass. There, it was taught, bread and wine were changed into the flesh and blood of God, the Savior of Golgotha was sacrificed. In effect the Roman Church became the sole possessor of the means of grace—its priesthood virtually identical with the means. The priest performing this ritual enjoyed a privilege denied even to angels. Preparations for the same were numerous, elaborate, and almost always an ordeal.

As Luther assumed his place before the altar and began a recitation of the prescribed words, he nearly tripped over the sentence: "We offer unto Thee, the living, the true, the eternal God." In his own recollection: "At these words I was utterly stupefied and terror-stricken. I thought to myself, 'With what tongue shall I address such Majesty, seeing that all men ought to tremble

in the presence of even an earthly prince? Who am I, that I should lift up my eyes or raise my hands to the divine Majesty? The angels surround Him. At His nod the earth trembles. And shall I, a miserable little pygmy, say, "I want this, I ask for that?" For I am dust and ashes and full of sin and I am speaking to the living, eternal, and true God.' "

How can I stand before such a God? This was the question that filled Luther's mind and days, and would eventually end in his abandonment of the cowl for the promise of the Gospel. But the answer was not immediately forthcoming. The growth process was gradual as God led him through various seminaries of experience. Indeed, the turmoil re-introduced by his officiating at the mass only made him more resolved to pursue monkery to the uttermost. Whatever good works a man might do to be saved, these Luther was determined to do: fasting for days without so much as a crumb; vigils and prayers beyond the prescribed; sleeping without blankets on cold nights. Many years later he was to recall: "I was a good monk, and I kept the role of my order so strictly that I may say that if ever a monk got to heaven by his monkery it was I. All my brothers in the monastery who knew me will bear me out. If I had kept on any longer, I should have killed myself with vigils, prayers, reading, and other work."

In 1510 Luther journeyed to Rome as a representative of the Augustinian Order of Erfurt. This he saw as a

great privilege. For if the world's evil and Satan's accusations could not be silenced behind the walls of the monastery—nor yet a right standing before God achieved by the merits of the most religious of men—surely Rome itself would know the secret. Here resided the church's Papa, the Vicar of Christ Himself. Here were heaped up the most revered of relics: a piece of Moses' burning bush; scissors which clipped the hair of St. John; and above all, the bodies of St. Peter and Paul—kindly divided to share the benefit with all the churches. Upon first sight of the city Luther cried out: "Hail, holy Rome!" One month later he left greatly disenchanted as one more hope turned illusory. Luther himself commented that he had gone to Rome with onions and returned with garlic.

A Teacher

In 1511 Luther became a professor at the University of Wittenberg. Here he came into contact with an individual whom God would use to profoundly affect his development, Johann von Staupitz. To quote an older Luther: "If it had not been for Dr. Staupitz, I should have sunk in hell." Staupitz proved to be very sympathetic to Luther's spiritual struggles, yet constantly amazed by his sensitivity to sin. "Look here," Staupitz once told Luther, "if you expect Christ to forgive you, come in with something to forgive—paricide, blasphemy, adultery—instead of all these peccadilloes." But

Luther's question was not the size of his sins, rather if they had been properly confessed. It was during this period that Luther came to realize that many sins go unnoticed, that the very nature of man is corrupt. Therefore Rome's penitential system could do naught but fail because the whole man is in need of forgiveness. Once again he was driven to the depths of despair. The mere sight of a crucifix filled Luther's soul with dread. Who can love and serve God if He remains angry?

One day beneath the pear tree in the cloister's garden Staupitz suggested that Luther study for his doctor's degree and assume the chair of theology at Wittenberg's university. Luther objected. The added work would be enough to kill him. "Quite all right," replied Staupitz. "God has plenty work for clever men to do in heaven." The essence of this advice was that Luther should cure himself by curing others. Valuable advice it proved to be. For the first time Luther was asked to turn to the source book of Christianity, and away from the fast foods of Rome.

A Christian

In 1513 Luther began his lecture series on the Psalms. By the fall of 1515, the Epistle to the Romans. From 1516 to 1517, Galatians. And these studies brought Luther to his own Damascus Road. In the Gospel of justification presented in these sacred writings Luther found the Savior, and through the Gospel

Luther found himself. No, God was not some capricious deity who delighted in the destruction of men. He was the All-Merciful who loved His fallen creation and made full atonement for every sinner.

Did Luther then set out to reform the Roman Church? Not to the extent to which the Reformation eventually grew. Even the posting of his 95 Theses was meant to do no more than challenge all men to examine the teachings of Scripture. But just as each crisis of his search for peace with God led him to break with the promises of Catholicism, so also the peace with God he found in Jesus Christ became the driving force of the Reformation.

Thus the years 1483 to 1517 were for Martin Luther years of preparation. He was no rebel, nor an instigator of revolt. The point to be remembered is that Luther's development stemmed from his consuming desire to find a solution to his many questions. And his search led him through every futile answer Rome had to offer. The three great tenets of the Lutheran Reformation: grace alone, faith alone, Scriptures alone, were not the new proposals of a dissatisfied monk. They were a return to the Gospel that Rome had lost in her self-righteousness. "By grace you are saved" became the cry of the Reformation because God had led brother Martin to learn the expensive lesson: It cannot be by works.

—Mark Weis

GRADUATION—AN EXCITING TIME

Saturday, May 22, the end of another school year at Immanuel Lutheran College in Eau Claire was marked by the graduation of 13 high school seniors and 14 collegiates.

Associate of Arts degree:

Linda Breutzman
Stephanie Noeldner
Grace Reim
Collette Sieg
Steven Sippert
Martin Ulrich

Bachelor of Arts degree:

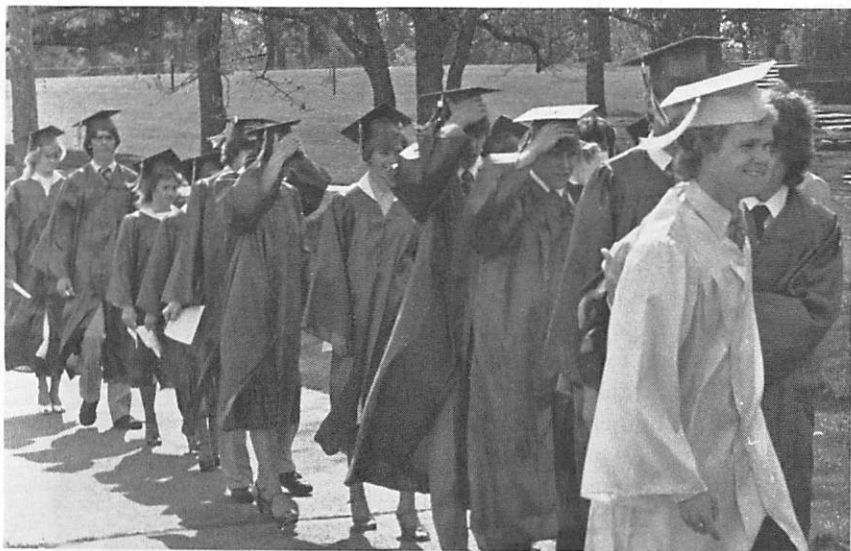
Mark Rehm

Bachelor of Science degree:

David Bernthal
Timothy Cox
James Lau
Candice Ohlmann
Renee Sieg
Quinn Sprengeler
Scott Wuerch

The service was held in the Fieldhouse, as were the Class Day activities on Friday and the concert on Friday evening.

At Class Day Louie the Lancer made his annual appearance to oversee the giving of awards for the extra deeds performed by the students during the school year. He also listened with a smile on his face as the academic speaker, Pastor Mark Bernthal, recalled many memories of Immanuel. Louie nodded approvingly as Candice Ohlmann and John Johannes gave the student speeches. His toe was seen tapping as the Pep Band played with much spirit. Louie's attendant read his manumission and farewell



ILC Graduates

for another year to close the afternoon activities.

The evening concert featured the orchestra, tour choir, and mass choir doing both sacred and secular music under the able direction of Professor Robert Dommer.

The graduation service was highlighted by a journey into a classroom of our Lord and Savior as He taught both His disciples and those present to "be not afraid." On the basis of Matthew 14:22ff. President Radtke took us into the classroom on the Sea of Galilee, where exciting things were happening. On the record

presented in these verses of Scripture we were invited to know the truth that Jesus is the Son of God, and that being trained in His Word we walk by faith, not afraid, for He has saved us.

Yes, there will be doubts and problems as we walk, and we will call, "Lord, save us," as we begin to sink. It is then our Lord comes to us and chides us for our little faith and our doubt as He stretches out His hand to save us. He stills the winds of doubt in our lives until the final day when He says, "Come."

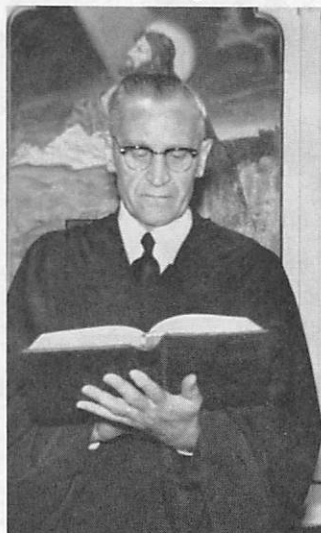
—Ron Roehl

Clarence Hanson (1905-1983)

The sojourn of Clarence Hanson in this world of sin was brought to an end when the Lord called him to Himself on May 24, 1983. He was born to Iver and Mary (Severson) Hanson on October 25, 1905, at Tracy, Minnesota. Soon after, he was born again of God's grace through the Sacrament of Holy Baptism. In 1920 he was moved to confirm publicly his faith in the Triune God.

Clarence Hanson attended the public elementary and secondary schools at Tracy. His college education included periods at Luther College, Decorah, Iowa; Bethany Lutheran College, Mankato, Minnesota; St. John's Lutheran College, Winfield, Kansas. He was graduated from Concordia Seminary, St. Louis, Missouri, in 1935. On July 21, 1937, he was married to Edna Ausen at Jasper, Minnesota.

His first pastorate was at Bethany Lutheran College, Mankato, during 1935-1941. He served congregations at Fertile and Bygland, Minnesota, during the period from 1941 to 1947, and at Holton, Michigan, from 1947



Clarence Hanson

to 1952. He was engaged in secular employment from 1952 until 1954 when he was called to serve a joint parish at Henry and Florence, South Dakota. He served this parish until 1959 when he resigned from his pastorate and the Wisconsin Evangelical Lutheran Synod for reasons of conscience. During the following ten years he was engaged in secular employment, seven years as a dormitory supervisor at St. Cloud (MN) State College.

In 1966 Clarence Hanson became a member of the Church of the Lutheran Confession and in 1969 was called to Trinity Lutheran Church of Millston, Wisconsin. He served there until 1973 when he accepted the call to the joint parish of St. Paul's Lutheran Church of Ponsford, Minnesota, and Mt. Olive Lutheran Church of Detroit Lakes,

Minnesota. Retiring from the ministry in 1978, he moved to Lake Crystal, Minnesota, where he resided until the Lord summoned him. We are confident that because of Christ the joys of eternal life are his to enjoy even beyond the Last Day.

Clarence Hanson loved to file and index, and the *Lutheran Spokesman* benefited from this hobby of his, and perhaps many other publications as well.

Clarence Hanson was a member of Immanuel Lutheran Church, Mankato, Minnesota. He is survived by his wife, Edna; a daughter Olaila (Mrs. Arthur) Schulz of Stoddard, Wisconsin; and two granddaughters.

The Lord gave, the Lord has taken away; blessed be the name of the Lord.

—Keith Olmanson

A TRIP TO A DIFFERENT WORLD—IV

Note: This is the fourth in a series of articles by Pastor Koenig, taken from his diary of the trip to India in January of this year.

Tuesday, January 18th. Pastor Benjamin has headmaster tests both this morning and tomorrow morning. The devil is trying to run interference. He only got notice of these on Monday. Tuesday afternoon we fixed up the hymnals we bought yesterday, crossing out and cutting out the Andhra Lutheran Church name. David (Schierenbeck) wrote out a series of questions for Benjamin to answer and sign. We went over the questions with him this afternoon.

Tuesday evening we went to the house of some Hindu converts. We said a prayer for them. We attended a meeting of one of Pastor Jesuratnam's churches. It was right on the outskirts of Nidubrolu with 50 in attendance. The congregation has 22 members.

Thursday, January 20th. In the morning we walked through another part



Hindu Temple with Its Many Gods



A Congregation of Hindu Converts

of town. Srinu acted as our guide. In the afternoon we got pictures of Hindu statues and temples. Srinu and Ramesh took us around. The railway is the border between Nidubrolu and Ponnur. We stopped for a cool pop (not cold). Many little eyes watched us. We saw dramatically today how the people worship the creature rather than the Creator. They worship the eagle, ox, rat, and believe it or not, a pink elephant.

Benjamin has had many requests from individuals to join him since "Europeans" are visiting him. He turns them down, skeptical of their sincerity. They must join on the basis of agreement and a good moral standing. Benjamin is very careful about admitting any to his fellowship. He says, "If you give one rupee per pastor, they would queue up in a long line. But they would be here today and gone tomorrow."

The people are very friendly. Last night we talked about starting an orphanage if possible. Benjamin told us about babies of some tribes just set by the railroad tracks or in garbage in the market. It would be started slowly with a few, and then develop. One of the lady evangelists could work at this. There is no question of the need. Benjamin talked of getting the babies for Christ, baptizing them, bringing them up in the faith, perhaps even training some from the orphanage to be pastors.

This evening we went to church in town. It was a congregation of converted Hindus. Forty-five attended. The ladies had the church built (open air) and just had purchased a microphone and amplifier that were dedicated that night. They kept us after church to give us coffee and pastries. They went through their regular order of service.

Friday, January 21st. A crippled man came this morning for food. He is a faithful worshiper at the church we were at last night. Benjamin gives him food every three or four days. His brothers threw him out. The church last

night on a Sunday will have an offering of about 20 rupees. They gave a tenth of their harvest to buy the muke at 2,000 rupees (\$200).

On our walk through another part of town today we saw a statue of a monkey-god, a woman at her loom, brick and tile making, and the usual poverty and all that accompanies it. Benjamin will hopefully be free during the day next week, so we can finish visiting the larger congregations and finish with another in-depth talk on doctrine. Our discussions with him have been in depth on our church and his. We've had these talks periodically during our stay.

Yesterday we were here one week. It is hard to believe the ground we've covered. We've found an open and receptive people. Open and receptive to both the Word and us personally. The Word prospers here in the most primitive living conditions. Proof positive of the power of the Spirit.

Saturday, January 22nd. So far we've spent \$85 for transportation and food and such since we flew in. An additional \$94 was spent for hymnals and pictures. There is no question that our offerings are well spent here. We've been here now ten days. That averages out to \$8.50 a day for all three of us together. No question that Benjamin's help keeps costs down. But even if we had to pay more, it is amazing how inexpensive it is.

This morning and part of the afternoon we spent going to Guntur and back. We took our taxi. Guntur is 30 miles away. It cost us \$8. We went to the government registrar's office to see about registering Benjamin's church, and found it will require some paper work and time. The Bibles are still not in at the Bible book store. Dave (Schierenbeck) went to the bank and got traveler's checks cashed for the remainder of our trip. We shopped for souvenirs and ended up in an air-conditioned cafe with a cold drink.

As we travel, we see that India is not concerned about emission controls on their vehicles. In Madras we saw four Caucasians and in Nidubrolu one. Otherwise we are the only foreigners around as far as we know. Guntur must be a center for Christians. There the Andhra Lutheran Church is centered. There is a Christian high school and college. While waiting in the bank for the others, I was given a Christian leaflet published in Addison, Illinois. Dave was invited to a missionary conference in May.

After we got home, a blind Lutheran pastor came by, asking to join Benjamin's group. Benjamin talked with him and said he would come to him on Feb. 1st, and discuss it with him further. He could only be admitted as an evangelist for a year, and then become a pastor if he's qualified.

In the afternoon we worked on a constitution for Benjamin's church—the Church of the Lutheran Confession of India (CLCI).

The Lord's Day, January 23rd. We left by taxi for a 150-mile round trip at about 9:00. The first service was held in a city 60 miles or so from Nidubrolu. It is the congregation the farthest away. Thirty-five attended. Many were away at the tobacco harvest. Next we went to a remote village. Before arriving

there we had a picnic lunch along the road. All along, Benjamin is very careful of what we eat and drink so that we don't get sick. In this village of 600 people, this is the only church. There is no other religion in the village.

They wanted us to stay for an evening service. Forty-five attended. They'd like to buy a lot to build on. A lot cost 500 rupees (\$50).

Then we proceeded to another distant village. It is now dark. Over 70 attended. There were converted Hindus in the group. At about 9:00 we had the fourth service, at Benjamin's mother-in-law's hut. Twenty gathered at short notice. This lady works among the tribes here, teaching them Scripture and how to dress and care for babies. Of her pension, she has used most of it to set up herself to help these people.

It was a long day. We got to bed about 1:00. But that was the way to spend the Lord's Day.

—David Koenig

Devotional Helps For August 1983

The Scripture Readings and Hymns may be used with the indicated lessons in *The Concordia Bible Story Book* (Arthur Gross), available for \$10.95 through the C. L. C. Book House, Immanuel Lutheran College, Grover Road, Eau Claire, WI 54701.

This series will continue through November of this year. The quotations are by Dr. Martin Luther, born 500 years ago this year.

Day	Story (page) Lesson	Scripture	Hymn (LH)
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MOSES/AARON

“First of all, we should note that the Ten Commandments do not concern us Gentiles and Christians, but only the Jews . . . It is certainly true and clear enough that God did not lead us Gentiles out of Egypt, but only the Jewish people. Therefore Moses directs the Ten Commandments only to that people which God led out of Egypt . . . The fact that we recognize, worship, and honor the God whom the Jews honor, who led them out of Egypt, is attributable not to Moses or to the written Law but to other writings and to the law of nature . . . Why do people keep and teach the Ten Commandments? Answer: Because natural laws are nowhere comprised so nicely and orderly as in Moses. This is why we justly get our pattern from Moses.”

1	39(96) The Meeting of Moses and Jethro Exodus 18	Psalm 67	395
2	40(97) The Giving of the Law Exodus 19:1-24:11	John 1:15-18	295
3	41(99) The Golden Calf Exodus 24:12-18; 32; 34	Isaiah 42:5-9	19:5
4	42(102) The Tabernacle Exodus 25-30	Numbers 9:15-23	469:3
5	43(104) Worship at the Tabernacle Leviticus 1-3; 16:1-14	Hebrews 9	2

6	44(106) Quail for the Israelites Numbers 10:14-28; 11; Dt. 1:6-8	Psalm 145	659
7	45(107) Twelve Spies Numbers 13-14; Deuteronomy 1:19-37	Psalm 37:1-5	435
8	46(109) The Water of Meribah Numbers 20:1-13	Psalm 115	238
9	47(110) The Death of Aaron Numbers 20:14-29	Revelation 15:3-4	521
10	48(111) The Bronze Serpent Numbers 21:4-9	John 3:14-18	394
11	49(112) Wars and Victories Numbers 21:12-22:1; Dt. 2:24-3:10	Romans 8:31-39	528
12	50(113) Farewell and Death of Moses Numbers 27:12-23; Deuteronomy 1-5; 18; 28-29; 31;34	Psalm 90	619

JOSHUA

“Without a doubt the prophets studied Moses; the later prophets studied the former ones and recorded their good thoughts, inspired by the Holy Spirit, in a book. For they were not people like the spirits and sectarians, who have flung Moses aside, devised their own visions, and preached their own dreams. No, they daily and diligently studied Moses, as he often and emphatically bids people, even the king and Joshua, to read his book.”

13	51(115) Rahab and the Spies Joshua 1-2	2 Timothy 4:16-18	264:3,4,6
14	52(117) Israelites to Enter Canaan Joshua 3:3-5:12	Psalm 114	33
15	53(119) The Fall of Jericho Joshua 5:13-6:27	Psalm 47	262
16	54(121) The Theft of Achan Joshua 7:1-8:29	James 1:12-17	325
17	55(123) The Sun and Moon Stand Still Joshua 10-11	Psalm 124	267
18	56(124) The Dividing of Canaan Joshua 13:1-22:11	Psalm 68	566
19	57(126) Joshua's Last Days Joshua 23-24	Hebrews 4:1-11	615

JUDGES

“ . . . Therefore I exhort you to be on guard against those noxious spirits who say: A man acquires the Holy Spirit by sitting in a corner, etc. . . . God has always worked with something physical, as in the case of the fleece of Gideon (Judges 6:37-38). Whenever He wanted to do something with us, He did it through the Word and matters physical. Nor can you give me an instance in which a person was made a Christian and received the Holy Spirit without something external. Whence have our adversaries the knowledge that Christ is the Savior? Did they not acquire this by reading, by hearing? They certainly did not get it directly from heaven; they got it from Scripture and the Word.”

Pastor P. W. Schaller
 1119 14th Street
 Clarkston, WA 99403

Resignation and Appointment

Because he has moved to another conference Pastor Arvid Gullerud has resigned as a conference visitor of the Eastern Conference. Pastor John Schierenbeck has been appointed as a conference visitor for the Eastern Conference to fill the unexpired term of Pastor Gullerud.

—Darwin
 Pre

Church News

We have asked the following people to keep on the lookout for church news in their respective conferences and to send articles and pictures on church activities from the various conferences. News items may be sent to the following addresses:
 Pacific Coast—Rollin Reim
 West Central—Paul Fleischer
 Minnesota—Keith Olmanson
 Wisconsin—Ronald Roehl
 Eastern—Gene Rutz

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20	58(130) The First Judges Judges 1-3	Psalm 130	329
21	59(131) Deborah Judges Judges 4-5	Psalm 75	19
22	60(132) God Calls Gideon Judges 6:1-32	Mark 1:16-20	270
23	61(134) Gideon and His Army Judges 6:33-7:8	Psalm 38:15-22	402
24	62(135) Victory over Midian Judges 7:9-8:28	Psalm 98	210
25	63(137) The Birth of Samson Judges 13	Luke 1:13-17	522
26	64(139) Samson's Marriage Judges 14	Psalm 119:9-16	286
27	65(141) Samson Takes Revenge Judges 15:1-16:3	Psalm 27	41
28	66(143) Samson's Downfall and Death Judges 16:4-31	Psalm 69	516
29	67(145) Ruth Becomes a Child of God Ruth 1:1-19	Psalm 137	462
30	68(147) Ruth in the Harvest Fields Ruth 1:19-2:23	Psalm 65	567
31	69(150) Boaz and Ruth Ruth 3-4	Psalm 147:1-7	36